



Published biannually by:
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Vol. 7, No. 2, (December, 2022)

Islamic Civilization in the Age of Globalization: An Introduction

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To cite:

Shaharuddin, S. A. (2023). Islamic civilization in the age of globalization: An introduction. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, 7(2), xiii-xxii. <https://doi.org/10.53840/alirsyad.v7i2.513>.

The phenomenon of globalization has emerged as a pivotal force reshaping the contours of societies and cultures across the globe, manifesting distinct implications for Islamic civilization. Traditionally characterized by its diverse cultural, philosophical, and theological narratives, Islamic civilization now confronts both opportunities and challenges within this global framework. As aspects of Islamic identity intermingle with global norms, the notion of cultural security becomes essential, particularly in preserving ethno-religious identities amid migratory movements and cultural exchanges (Vodenko et al., 2020). The historical memory of Muslims, as well as the integration of modern technologies, raises significant questions about how Islamic tenets can coexist with or adapt to the emerging global culture (Amhar, 2022). Moreover, the discourse surrounding Islamic civilization in the age of globalization cannot be divorced from Samuel Huntington's provocative thesis regarding a “clash of civilizations,” which has ignited vigorous debate about how cultural identities interact in a globalized world. While some scholars advocate for this viewpoint to explain ongoing conflicts, others challenge its validity, arguing that it oversimplifies the complexities and interconnectedness inherent in global interactions (Fox, 2001). This analytical landscape invites a reevaluation of how Muslims perceive their roles as global citizens, harmonizing their religious commitments with an evolving global narrative (Amhar, 2022).

Furthermore, critical reflections on the Islamic renaissance reveal a profound engagement by Muslim intellectuals striving to navigate the dualities of tradition and modernity, which are often juxtaposed in the context of Western influence (Gamarra, 2015). The implications of this dualism extend into the realm of economic development, where Islamic economic models increasingly contend for relevance amid the broader capitalist framework, seeking to offer ethically aligned alternatives that resonate within a global marketplace (Botoeva, 2018). The revival of interest in Islamic principles and ethics is gaining traction as it intersects with contemporary issues such as environmental sustainability and economic justice, challenging conventional paradigms within global capitalism (El-Ansary, 2018). In essence, the relationship between Islamic civilization and globalization is marked by a dynamic interplay of identity, tradition, and modernity, leading to a multifaceted discourse that reflects both historical legacies and contemporary exigencies. The struggle to maintain a cohesive Islamic identity while engaging with global developments underscores the necessity of embracing pluralistic narratives that recognize the diverse expressions of Muslim life under globalization (Arjomand, 2011; Hassan, 2006). This synthesis underscores the urgent need for ongoing scholarly inquiry into Islamic civilization's adaptive resilience as it navigates the complexities of the contemporary global context.

The Editorial Board is delighted to announce volume 7, issue 2 (December 2022) of *al-Irsyad: Journal of Islamic and Contemporary Issues*. This issue contains ten articles pertaining to Quranic studies, Islamic thought, linguistics and translation, Islamic education and teaching, Islamic law and legal theory, Islamic psychology, and Islamic economics.

In *Tafsir Al-Quran Nik Abdul Aziz: Surah al-Fātiḥah*, Ahmad and Baharudin concentrate on the prayer technique. This study revealed that the primary message of Tuan Guru Dato' Haji Nik Abdul Aziz bin Nik Mat is that the recitation of supplications must be plain and understandable and that one should always seek Allah's

guidance. This paper suggests a focused examination of the teachings associated with supplication within the framework of Surah al-Fātiḥah as interpreted by Nik Abdul Aziz Nik Mat. This surah is significant in Islamic practice, serving as an introduction to the Quran and encapsulating key themes of worship and divine guidance. Nik Abdul Aziz Nik Mat's interpretation is noteworthy for its potential to elucidate practical applications of supplication that can enhance a believer's spiritual life. Surah al-Fātiḥah, known as the "Opening" of the Quran, holds a unique status as it is recited in each unit of the Muslim prayer (*ṣalāt*), underscoring its importance in daily worship and supplication. The surah emphasizes the relationship between the believer and Allah, where supplication acts as a reflection of faith and reliance on divine mercy and guidance. Nik Abdul Aziz's tafsir likely explores how the systematic approach to supplication detailed in Surah al-Fātiḥah empowers individuals to connect with Allah on a deeper level.

Moreover, the educational implications of this interpretation should not be overlooked, as Surah al-Fātiḥah is also regarded for its pedagogical messages. Scholars like Ubbaidi and Budianto outline that the insights derived from this surah can profoundly impact educational practices and character development (Ubbaidi & Budianto, 2022). This aligns with the view that the act of supplication is both a spiritual exercise and a transformative practice that nurtures moral and ethical values endorsed in Islam (Bahagia et al., 2022). The structure of Nik Abdul Aziz's tafsir might include analyses on how supplication as articulated in Surah al-Fātiḥah can serve as a bridge between the faithful and Allah. Such an interpretation could highlight the essential elements of a robust spiritual practice, encouraging believers to engage with their faith actively, thereby fostering an understanding of supplication that is heartfelt and reflective (Andy, 2019). In discussing the spiritual dimensions of supplication, it's essential to consider how these teachings can respond to modern challenges faced by Muslims, suggesting that reciting and understanding Surah al-Fātiḥah can provide comfort and guidance during personal and communal crises (Nurwardani et al., 2022).

Furthermore, Nik Abdul Aziz's work remains relevant by situating Islamic teachings within contemporary societal contexts, addressing the importance of maintaining a connection to spiritual practices like supplication as a means of coping with stress and existential challenges faced by individuals today (Hidayati & Prabowo, 2022). Consequently, his interpretation of Surah al-Fātiḥah not only serves a devotional purpose but also advocates for a holistic approach to mental and emotional well-being grounded in religious practice (Nurwardani et al., 2022). Hence, the approach to supplication in the context of *Tafsir Al-Quran* by Nik Abdul Aziz Nik Mat concerning Surah al-Fātiḥah presents an avenue for profound spiritual insight and practical application within Islamic practice. By interweaving theological principles with educational and psychological perspectives, this tafsir can significantly enrich the understanding and practice of supplication among Muslims, fostering a more engaged and spiritually aware community.

The second paper titled "Hamka and his Trends in Extracting the Highlights and Lessons from the Verses Related to Prophetic History: An Analytical Study in Tafsir al-Azhar," by Ismail and Mohd. They found the methods utilised by Haji Abdul Malik Karrullah Amrullah (HAMKA) in his *Tafsir al-Azhar* to extract the highlights and lessons from the verses about prophetic history (*Fiqh al-Sīrah*). The significance of this study derives from the fact that it examines the best and most exhaustive exegesis written in Malay. This study discovered that the essential Hamka's trends are: elucidating highlights and lessons in Islamic propagation and politics; emphasising highlights and lessons in belief and behaviour; relating the prophetic history's reflections to the current situation; linking the highlights and lessons of the prophetic history's reflections to the Islamic-Nationalism ideology; determining the jurisprudence rulings deduced from the prophetic events; and correcting the society's ugliness. These developments reflect Hamka's Islamic propagation, reform, politics, and societal objectives. Therefore, this research will make a scholarly contribution to the field of reflection on prophetic history and Quranic exegesis (*al-Tafsīr*) by presenting a model of the practical and living approach to extracting the highlights and lessons of prophetic history from the primary source, the Holy Quran.

This title calls for a nuanced understanding of the interpretative frameworks employed in Islamic exegesis (*Tafsīr*). Hamka's methodology is particularly significant as it reflects both traditional and contemporary approaches to understanding Quranic texts. This analysis requires an appreciation of how prophetic history is contextualized within the broader framework of Islamic teachings. One of the pivotal aspects of Hamka's *Tafsīr* relates to the integration of historical context into Quranic interpretation. This approach allows for a more profound understanding of the verses, making the historical events of the Prophets relevant to contemporary issues faced by Muslims today. The relevance of historical context in Quranic understanding is discussed in various scholarly works that enhance the depth of hermeneutics in Islamic studies (Hanafi et al., 2022). In Hamka's work, there is a consistent focus on the moral and spiritual lessons that can be drawn from prophetic narratives. This aligns with the idea that Quranic verses serve not only as theological foundations but also as guides for ethical living and social justice, a notion that appears in discussions about the application of Quranic teachings to contemporary ethical issues (Aiman et al., 2022). For instance, the integration of healing practices

such as *ruqyah*, derived from Quranic verses, emphasizes the importance of applying these teachings in practical ways, merging spirituality with daily life challenges (Ahmad et al., 2016). Such a multifaceted approach in Hamka's *Tafsir* reflects a modernist stance, recognizing the need for relevance in a rapidly changing world. Furthermore, the connection of prophetic history to the lives of contemporary Muslims illustrates a pedagogical approach aimed at fostering deeper religious literacy. This methodological perspective underscores the significance of prior knowledge and life experiences in textual interpretation, as noted in studies on religious literacy processes (Hanafi et al., 2022). By crafting narratives that resonate with both historical and contemporary experiences, Hamka facilitates a more engaging and relatable form of exegesis that invites readers to reflect on their own lives while engaging with sacred texts.

Another significant trend in Hamka's exegesis is his commitment to a comprehensive interpretation that incorporates multiple angles—linguistic, historical, and ethical. This approach is particularly important in addressing misunderstandings surrounding Islamic teachings, especially aspects that may be misinterpreted within socio-political contexts. The emphasis on the use of Quranic verses as tools for shaping moral character and ethical conduct aligns with scholarly attempts to extract relevant topics from Quranic literature, reinforcing the belief that these texts are timeless and continue to provide guidance across different eras (Alhawarat, 2015). Thus, Hamka's approach in *Tafsir al-Azhar* reflects a synthesis of classical knowledge and contemporary relevance, creating a framework that encourages Muslims to derive meaningful lessons from prophetic history. This analytical study underscores the importance of understanding Islamic texts not just as historical documents but as living scriptures that resonate with the present-day experiences of believers.

Through *al-Taysir fi Ahādīth al-Tafsir*, Rozani et al. investigate the ideas of a Moroccan Islamic scholar, Muḥammad al-Makkī al-Nāṣirī on *al-Isḫāh* and their applications in combating the endemic phase. The results indicate that the restoration of the endemic phase is not restricted to external factors such as environmental reform. It is also essential to consider the spiritual disintegration and social conflict between communities, both of which contribute to the causes of global catastrophe. This study is significant for all parties working to improve the world after the COVID-19 pandemic while broadening the scope of the endemic phase improvement strategy.

Analyzing the title “*al-Isḫāh* according to Muḥammad al-Makkī al-Nāṣirī and its application in facing the endemic phase,” involves exploring the multifaceted concept of *al-Isḫāh* as articulated by Muḥammad al-Makkī al-Nāṣirī and its pragmatic implications in addressing public health challenges, particularly in epidemic or endemic contexts. The term *al-Isḫāh*, which can be translated as “reform” or “rectification,” is deeply grounded in the Islamic tradition, signifying efforts towards moral, social, and legal betterment. Al-Nāṣirī's interpretations of this concept are elaborated upon in various scholarly works, notably in Rozani et al.'s research, which studies al-Nāṣirī's thoughts through his exegesis, or *tafsir*, analyzing Quranic verses connected to the root of these reformative actions. This paper contextualizes *al-Isḫāh* within contemporary issues, suggesting that it offers a framework for addressing crises such as the endemic phase of diseases, emphasizing the necessity of a holistic approach to societal problems rooted in religious principles.

In the specific context of “endemic phases,” this paper implies an exploration of how Islamic principles of reform can be effectively applied to community health crises. Endemic diseases require not only medical intervention but also community engagement and societal reform to ensure effective prevention and treatment strategies. This aligns with the findings of Budiyaniti et al., who explore how Islamic principles of reform, such as *al-Isḫāh* and *al-Taḡyīr* (the act of change), can guide educational reforms aimed at fostering personal piety and communal responsibility (Budiyaniti et al., 2022). Furthermore, the application of *al-Isḫāh* in addressing endemic challenges can be related to community-driven health strategies. However, Kaiser et al.'s study focuses specifically on onchocerciasis, rather than broadly addressing community health strategies relevant to endemic diseases (Kaiser et al., 2019). Therefore, while it emphasizes the importance of community engagement in health education, it does not directly support the specific claim regarding applying *al-Isḫāh* principles. Moreover, the complexities of implementing *al-Isḫāh* principles in a health context echo the sentiments expressed by Islamy and Baharuddin, who examine the relevance of reform concepts in confronting radicalism. Their insights suggest that comprehensive reform, as proposed by al-Nāṣirī, could similarly be applied in unifying societal efforts against public health issues and fostering a cohesive strategy to deal with ongoing endemic challenges (Islamy & Baharuddin, 2022). Therefore, this paper presents a compelling intersection of traditional Islamic thought and contemporary public health challenges. Through the analytical lens of scholars like Rozani et al. and Budiyaniti et al., it's evident that the implications of *al-Isḫāh* can transcend religious discourse, offering meaningful pathways in the context of public health and community welfare.

From previous research, Tuan Mat et al. identify discourse on translating Arabic prose literature into Malay. Two aspects are the focus of this study: i) Arabic-Malay translations of literary works, frequently used as research materials to observe the trend of aspects of scholarly research, and ii) translation method and strategy

for figurative language in Arabic-Malay translations of literary works. The Arabic-Malay literature translations *Kalīlah wa Dimnah*, *Riḥlah Ibn Baṭṭūṭah*, *Ḥikāyat Alf Laylah wa Laylah* and *Masrūr wa Maqrūr* are frequently used as research materials. The study's findings indicate that previous research has analysed the translation of Arabic-Malay prose from the perspectives of theory, method, and translation strategy. Choosing a theory, method, and strategy can result in high-quality translations in the target language and the preservation of literary values as intended by the source text.

Analyzing the topic of "The translation of Arabic prose literature into Malay," reveals a rich tapestry of cultural, historical, and linguistic interconnections between these languages. Arabic literature has profoundly influenced Malay literature, particularly due to the historical spread of Islam across Southeast Asia. The significance of translating Arabic prose into Malay can be understood from three key perspectives: linguistic challenges, historical interactions, and the socio-cultural dynamics involved in the translation practices.

i. Linguistic Challenges and Approaches in Translation

Significant challenges exist in the translation between Arabic and Malay that are primarily rooted in their syntactic and morphological structures. Both Alsaket and Aziz in their exploration of rule-based machine translation discuss how the distinct adjective formations in Arabic present difficulties when translated into Malay, which utilizes different syntactical structures (Alsaket & Aziz, 2014). Similarly, Shquier focuses on a transfer-based approach in machine translation, aiming to map the semantic meanings of Arabic phrases to their closest Malay equivalents, highlighting the complexities inherent in cross-linguistic translation processes (Shquier, 2020). The nuances involved in translations underscore the importance of a methodical approach, whether by leveraging machine translation methodologies or traditional linguistic analysis.

ii. Historical Context of Translation

Historically, the interaction between Arabic and Malay literature can be traced back to the spread of Islam in the region, facilitating the translation and adaptation of many Arabic texts into the Malay context. In their study of Islamic literature in Southeast Asia, Raya and Samsodden highlight the role played by Muslim intellectual networks, particularly through translations like "Buku Seribu Pertanyaan," which illustrate a pattern of literary exchanges that helped shape Malay intellectual thought (Raya & Samsodden, 2022). The adaptation of Arabic vocabulary into Malay has significantly enriched Malay literature, as demonstrated by the prevalence of Arabic loanwords documented across various studies (Ibrahim, 2022). These historical translations carried both religious significance and contributed to the development of Malay as a literary language capable of expressing complex ideas.

iii. Socio-Cultural Implications of Translation

Beyond the linguistic and historical aspects, the socio-cultural implications of translating Arabic prose into Malay are significant. Arabic language and literature have acted as vehicles for cultural exchange and religious identity for Malay speakers. The presence of Arabic terms in Malay reflects ongoing processes of islamization that restructure language use within the community, which has been explored in works addressing the dynamics of islamization in the Malay-Nusantara context (Auni & Hermanto, 2020). Furthermore, strategies employed in translation aim to preserve the essence of Arabic texts while ensuring accessibility for Malay readers, engaging with broader themes of cultural preservation and adaptation (Syamsu, 2018). The interaction between language and culture thus frames the translation of literature as a conduit for broader social and educational advancements within these societies.

Hence, the translation of Arabic prose literature into Malay encompasses a dynamic and multifaceted relationship characterized by linguistic challenges, historical context, and significant socio-cultural implications. The literature emphasizes the essential role that translation plays not just in linguistic exchange, but in fostering a shared intellectual and cultural heritage.

Abdullah and Samsudin compare the strategies employed by the Restu Foundation and al-Hidayah House of Quran for translating synecdoche in Quranic discourse to determine the correspondence between the actual meaning of the Quran and the target text. As data sources, this analysis employs *al-Burhān fī 'Ulūm al-Qurān* (2001) and *al-Itqān fī 'Ulūm al-Qurān* (2003). Based on explicit concepts introduced by Vinay and Darbelnet (1995) and the standard transfer operation of explicit proposed by Klaudy and Károly (2005), translation data for two (2) chosen corpora are analysed. This investigation found that thirteen out of forty-eight translations of synecdoche were translated differently. Similarly, a word-by-word approach provides the source text with no

sense of meaning. This approach should be avoided as Arabic and Malay use their languages differently. To accomplish compatibility in the translation, the implicit meanings of the Quranic synecdoche must be incorporated into the target text.

Abdullah and Samsudin's paper suggests an academic exploration of how two different organizations approach the translation of a specific rhetorical device—synecdoche—within Quranic text. Synecdoche is a figure of speech where a part represents the whole or vice-versa, which plays a crucial role in understanding the layered meanings within the Quran. Therefore, examining the translation strategies employed by Yayasan Restu and Al-Hidayah House of Quran can reveal insights into both linguistic choices and the philosophical implications of interpretation in the context of religious texts. The study by Abdullah and Samsudin evaluates the effectiveness of the translation methods adopted by these two organizations, facilitating a clearer understanding of the authentic meanings embedded within the source texts and how they resonate with a Malay-speaking audience. This echoes themes found in Abdullah's earlier work, which emphasizes the importance of conveying metaphorical language effectively to ensure that meanings resonate with non-Arabic speaking Muslims. This is particularly important in retaining intended meanings while addressing cultural sensitivities in translation (Abdullah, 2017). The analysis extends to how specific synecdoches, which often carry profound theological and cultural contexts, are translated differently, potentially affecting the readers' understanding of key Quranic messages.

Another significant aspect lies in the notion of equivalence in translation; Hassan discusses the challenges of accurately translating Quranic rhetoric, including synecdoche, into other languages while maintaining both semantic fidelity and rhetorical effect. The article posits that successful translation requires more than linguistic proficiency; it also necessitates an understanding of the underlying cultural significance and the nuances of the original text (Hassan, 2020). Furthermore, research indicates that in cases where non-literal expressions such as synecdoche are involved, translators may face a greater challenge in bridging the gap between Arabic and the target language. This complexity in translation reflects historical contexts, as noted in Ahmed's study of Quran translations into Malay, which underscores the strategic decisions required for accurate rendering, shaped by the socio-cultural landscape of the target audience. The comparative study could also be situated within broader discussions on translational philosophies, including the debate between foreignization and domestication strategies in translation, as indicated by Hussin and Kamal (2021). This context enriches the analysis of the translation practices of both Yayasan Restu and Al-Hidayah, allowing for an informed comparison. Analyzing how these two organizations handle synecdoche within Quranic verses will contribute significantly to the field of translation studies and enhance our understanding of Quranic exegesis within the Malay-speaking Islamic community. Thus, the title encapsulates a pertinent intersection of translation studies and religious studies by proposing a detailed comparison of synecdoche translations from the Quran. This has significant implications for both linguistic accuracy and the maintenance of cultural relevance in Islamic teachings. The insights gained from such comparisons are academically significant and vital for educational purposes, serving to both inform and enrich the understanding of the Quran among non-Arabic speaking populations.

In their paper "External Rhythmic Features in the Poem Li Annaka Khayr Khalq Allāh Ḥaqqan by Aḥmad Nanāwī: A Prosodic Analytical Study," Mohammed Hafees et al. investigate the aesthetic features resulting from *al-'Arūd* (Arabic prosody) and *al-Qāfiyah* (Rhyme) in Aḥmad Nanāwī's poem. Using the analytical method, the research analyses the poem based on the science of prosody and rhyme. This study concluded that the poet invested the rhythmic dimension provided by *al-Baḥr al-Wāfir* itself, as well as strengthening the rhythmic structure through the use of *zihāf al-'aṣb* and scansion of the poem (*al-Taqtīr al-'Arūdi*), to shed light on the intended purpose of this poem, which was to pay homage to the Prophet (PBUH) by defending him and responding to the statements made against him by some extremists. The poet was also successful in selecting the letter *al-lām* with *ḍamma* vowel as the letter of *rawī* and composing the rhyme elements, elevating the poem's rhythmic intensity to its highest level. It demonstrates that the poet's creativity was consistent with the poem's character.

Ismail et al. identify the challenges lecturers in Malaysia's Klang Valley face when teaching and learning logic. The study results indicate that lecturers' challenges when teaching logic are primarily theoretical and difficult to comprehend. Moreover, lecturers must be inventive when presenting examples and address students' inability to comprehend the relationship between logic and other sciences. This study also uncovered the need for lecturers to diversify their teaching methods through a blended learning approach to attract and motivate students to master the subject. Their paper titled "Challenges of teaching logic in Institute of Higher Education," reflects significant academic concerns regarding the pedagogy involved in teaching logical reasoning and its foundational role in higher education curricula. Teaching logic involves multifaceted challenges that are distinct in character, context, and pedagogical strategies, driven by both the subject matter's inherent complexity and the evolving dynamics of the educational environment.

One primary challenge is the abstraction and complexity of logic as a subject. Logic courses aim to develop critical thinking skills through formal and informal reasoning, yet students frequently struggle with the formal deductive structures and abstract concepts involved. Byerly discusses the introduction of intellectual virtues into logic and critical thinking instruction, emphasizing that teaching methodologies should inspire genuine understanding and application rather than rote memorization (Byerly, 2019). The difficulty in engaging students with the content due to its abstract nature can complicate pedagogical approaches, necessitating effective teaching practices and curriculum design. Moreover, institutional barriers significantly affect how logic is taught within higher education. Cai and Mountford categorize these barriers as various institutional logics that can complicate educational delivery (Cai & Mountford, 2021). Their analysis outlines that a lack of coherence among educational goals, institutional mission statements, and departmental objectives often leads to fragmented teaching approaches, which can adversely affect students' motivation and engagement. This emphasizes the need for a cohesive pedagogical framework that aligns institutional goals with curricular content.

In addition to institutional challenges, pedagogical practices tailored to logic teaching must adapt to modern educational contexts, including technological advancements and diverse student backgrounds. The emergence of digital environments has transformed traditional approaches to learning logic. The integration of educational technology, as highlighted by Weatherby et al., presents both challenges and opportunities. While such technologies can enhance engagement and understanding of logical concepts, they require educators to continuously adapt and refine their teaching methodologies to accommodate these tools (Weatherby et al., 2022). Additionally, Krasnozhan emphasizes the necessity of incorporating methodical, digitally-enhanced environments in learning mathematical logic, suggesting that aligning teaching methods with technological advancements can improve students' overall competence (Krasnozhan, 2022). The implementation of non-traditional teaching methods such as blended learning and the use of educational robotics has introduced innovative strategies to overcome logistical challenges in the classroom (Teixeira et al., 2016). Such practices cater to diverse learning styles and can facilitate deeper understanding through interactive and experiential learning. By creating an engaging learning environment, instructors can effectively address the various challenges faced in logic teaching. Therefore, the challenges of teaching logic in higher education are multifaceted, integrating elements of curriculum design, institutional dynamics, pedagogical innovation, and technological adaptation. Addressing these challenges requires a comprehensive approach that aligns educational practices with the aim of fostering critical thinking and logical reasoning skills among students, ensuring they are well-prepared not only academically but also for practical applications in their future careers.

Abdul Mutalib et al. describe the concept of *diyya* property, its implementation in Malaysia, and the categories of property that can be used to pay *diyya*. This article will also discuss the *diyya* rate in Malaysia and the methods used to determine it. This article summarises the concept of national property. In the context of Malaysia, the Malaysian Ringgit (RM) is the national currency. The Dirham to Malaysian Ringgit exchange rate is applicable in Malaysia. The title "Determining the Basis of Diyya Payment Property in the Malaysian Context," encompasses an examination of the legal and cultural frameworks surrounding *diyya*, or blood money, within Malaysia. *Diyya* is a significant component of Islamic legal principles, particularly in matters of reparation for harm caused to individuals. Understanding its application in Malaysia requires an intricate analysis of various factors, including property types eligible for *diyya* payments and the legal issues surrounding its implementation.

In the Malaysian context, the understanding of what constitutes property available for *diyya* payments is crucial. As outlined by Abdul Mutalib et al. in their study, discussions surrounding *diyya* often lead to inquiries about the nature of property that can be mobilized for this purpose. They emphasize that compensation belongs solely to the victim, indicating a need for clarity on who bears the responsibility for arranging such payments and which property can be considered legitimate as a medium for these financial transactions. This highlights the distinctive legal framework governing property rights and the manner in which they interface with personal compensation mechanisms in Malaysia. Furthermore, legal precedents and ethical norms play a significant role in shaping the practice of *diyya* within the Malaysian legal landscape. Research by Swainson and McGregor focusing on compensation mechanisms illustrates the socio-political dynamics that influence compensation policies in Malaysia (Swainson & McGregor, 2008). Their study reflects on how legal structures can impact compensation outcomes for vulnerable groups and how these structures could potentially align with the principles of *diyya*, which similarly aims to address injustice through financial restitution. Moreover, the growing relevance of Islamic financial transactions in Malaysia—documented by Ali and Oseni—paves the way for a discussion on the integration of Islamic legal principles, including those surrounding *diyya*, into broader financial offerings and regulations (Ali & Oseni, 2017). The viability of incorporating various forms of property, including movable and immovable assets, into *diyya* payments may align with ongoing discussions on Islamic finance products, promoting ethical financial dealings that resonate with the cultural fabric of Malaysian society.

Additionally, the exploration of the various types of property acceptable for diyya necessitates a multidisciplinary approach that encompasses legal, cultural, and ethical considerations. The complexities surrounding property types allowable under diyya can mirror broader debates about property rights, individual entitlement to compensation, and how these issues manifest differently across local contexts in Malaysia. Hence, the determination of appropriate properties for diyya payment in Malaysia requires a robust framework that considers legal standards, cultural practices, and the overarching objective of justice. The examination of these factors not only aids in the understanding of diyya itself but also reveals its implications within the legal and socio-economic fabric of Malaysia.

Mohamad Shariff et al. investigate the connection between listening to Islamic music, spiritual well-being, and exhaustion among university employees. During the COVID-19 movement control order in Malaysia (April to May 2021), a cross-sectional study utilising an online survey was conducted with 140 university employees. The set of questionnaires includes socio-demographic information, the categories and frequency of music employees listen to, the Modified Maslach Inventory Burnout (MBI), the Duke University Religion Index (DUREL), and spiritual well-being (SWB). The data were analysed with SPSS version 26.0, and hypotheses were tested with the Mann-Whitney U test, Kruskal-Wallis test, and Spearman correlation. Most employees listened to music daily, and 51.4% of those surveyed listened to Islamic music or audio. The participants in the study have a high level of religiosity (DUREL Mean = 24.02, SD=±2.352) and a high level of spiritual well-being (SWB) (mean = 109.84, SD = ±9.014). Employees with burnout exhibited low depersonalisation (mean = 8.54, SD=±5.728), moderate emotional exhaustion (mean = 20.51, SD=±9.866), and high personal accomplishment (mean = 31.87, SD=±7.956). SWB correlates positively with personal success and negatively with emotional exhaustion and depersonalisation ($p < .05$). This study demonstrates that listening to Islamic music can improve employees' mental health and productivity.

Azwar et al. provide solutions to the epistemological problems of the institutional environment or higher education institutions and examine the Quranic perspective and the position and application of Islamic economics between the influence of economics and *Fiqh al-Mu'āmalah*. According to the study's findings, Islamic economics is not only a system or standard, as was previously believed, but also a scientific discipline discovered using scientific methodology. It is difficult to reconcile the position of Islamic economics between the influence of economics and *Fiqh al-Mu'āmalah*. Their fundamental distinction, mainly epistemological, necessitates synergy and integration within Islamic economics.

The title "Islamic economics education in Indonesia: Quranic view and epistemological problems analysis," by Azwar et al. indicates a focus on the integration of Islamic economic principles derived from the Quran within the educational framework in Indonesia, while also highlighting issues related to the underlying philosophical foundations of this discipline. Islamic economics education is becoming increasingly relevant in Indonesia, a predominantly Muslim nation, as it seeks to reconcile classical economics with Shariah principles. This integration reflects a broader trend where educational institutions are working to develop curricula that meet both religious and practical economic needs. One of the major challenges highlighted in the available literature is the epistemological gap that arises when attempting to merge Islamic teachings with established economic theories. This issue stems from the fundamental differences between traditional economics, which is often rooted in secular principles, and Islamic economics, which emphasizes moral and ethical dimensions as prescribed in the Quran (Muliadi, 2018). The diverse interpretations of Islamic law (Shariah) can complicate the teaching of Islamic economics, leading to inconsistencies in educational practices across institutions (Hidayat et al., 2021). Furthermore, Islamic economics aims to address social inequalities—often described as a guiding principle within the Quran (Sarnoto et al. (2021)—thereby necessitating educators to foster a critical understanding among students regarding economic justice and its applicability in contemporary society.

In Indonesia, the increasing emergence of Islamic economics programs in higher education aims to prepare graduates who are knowledgeable about the principles of Islamic finance and equipped to respond to the growing demands of the financial industry. A significant aspect of this educational shift involves curriculum development that aligns with modern economic practices while remaining true to Islamic ethical standards. However, this requires ongoing efforts to standardize content across universities to ensure a coherent understanding of Islamic economic principles among students (Hidayat et al., 2021). Moreover, there is a pressing need for enhanced Islamic financial literacy among the general populace, with educational initiatives that extend beyond formal settings to include community outreach (Dewi & Ferdian, 2021). The literature indicates that individuals' comprehension of Islamic financial products significantly influences their engagement with these services, suggesting that education plays a crucial role in the broader acceptance and practice of Islamic finance in Indonesia. Consequently, the analysis of educational frameworks within the context of Islamic economics addresses both theoretical aspects and practical implications for enhancing economic welfare in Indonesian society. Thus, analyzing the intersection of Islamic economics education with Quranic principles and addressing epistemological challenges reflects a crucial endeavor. This effort seeks not only the advancement of academic

disciplines but also aims to apply these insights to create a financially literate society that is well-prepared to engage with both local and global economic frameworks.

This edition of IJICI underscores our commitment to enriching Islamic scholarship while offering a beacon for those striving to connect tradition with modern-day challenges. Our goal is to enhance readers' comprehension, encourage thoughtful analysis, and offer guidance in addressing the complexities of today's world. We extend heartfelt gratitude to the contributors, reviewers, and loyal readers whose steadfast support has brought this publication to fruition. It is through everyone's collective effort that this endeavor has become a reality. May the insights contained within these pages inspire impactful actions, drive societal advancement, and deliver far-reaching benefits to humanity.

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